







A faint, light gray watermark is visible in the background, depicting a classical architectural structure with four columns supporting a triangular pediment.

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THE

# MISSIONARY MAGAZINE AND CHRONICLE.



HUMAN SACRIFICES IN GOOMSUR.

## HUMAN SACRIFICES IN GOOMSUR.

THE incorruptible seed of Divine truth has long been scattered over many a dark region in the East, and the results have been as various, and, to no small extent, as valuable and decided as in any other part of the great field of Christian Missions. But there yet remain large portions of India, amid the cheerless depths of whose moral gloom the light of the everlasting Gospel has never yet appeared, or, at best, has only shed a faint, unsteady ray.

The district of Goomsur, forming the north-western extremity of the Northern Circars, at some distance from the Society's Station of Vizagapatam, maintains in this respect a melancholy pre-eminence. The state of its native inhabitants indicates an urgent necessity for attempts to plant among them the Gospel of the Redeemer; and, from a consideration of the most recent intelligence which has been received, representing scenes of torture and bloodshed in connexion with the religious rites of the people which have never been exceeded in any quarter of the world, the Directors feel that as soon as circumstances will permit, Missionary operations in that country should be commenced. The intelligence referred to was published in a Madras paper at the commencement of last year; and our brother, the Rev. W. H. Drew, by whom it has been transmitted to this country, considers the thrilling statements which it embraces fully entitled to belief. They are as follow :—

" Miria Pooja, or human sacrifice, takes place in Goomsur once a year, in one or other of the confederate Mootas\* in succession. The victims are stolen from the low country, or brought from some other distant part, and sold to those mootas where the sacrifices are offered: if children, they are kept until they attain a proper age. The cruel ceremony is thus performed.

" When the appointed day arrives, the Khoonds† assemble from all parts of the country, dressed in their finery; some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long-winding feather of the jungle-cock waving on their heads. Thus decked out, they dance, leap, and revel, beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon the Jani, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post, firmly fixed into the ground; and then, standing erect, the living sacrifice suffers the unutterable torture (humanity shudders at the recital) of having the flesh cut off from his bones in small pieces by the knives of the savage crowd, who rush on him and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body, for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it.

" In Guddapore, another and equally cruel sacrifice frequently precedes the one already described. A trench seven feet long is dug, along which the human victim is suspended alive, the neck and heels being fastened with ropes to stakes firmly fixed at each end of the excavation, so that to prevent strangulation he is compelled to support himself by extending his hands over each side of his grave.

" The presiding priest, Jani, after performing some ceremonies in honour of the goddess Manekisiri, takes an axe and inflicts six cuts at equal distances from the back of the neck to the feet, repeating the numbers, one, two, &c., as he proceeds, Rondi, Rendi, Moonjii, Nalgi, Chingi, Lajgi, and at the seventh, Argi, decapitates the victim—the body falls into the pit, and is covered with earth; after which the hellish orgies first described are enacted.

" Women are sacrificed as well as men; and since the arrival of the troops in

\* Moota—district.

† Inhabitants of the hill-country.

the Khoond country, a female found her way into the Collector's camp, at Patringia, with fetters on her legs. She had escaped during the confusion of an attack by our men on the Wulsa (hiding-place) of the people who had charge of her, and related that she had been sold by *her brother!!* to a Mootikoo of one of the Patringia Mootas for the purpose of being sacrificed. I need not say that she was instantly released, and that she abjured all further connexion with her people."

It cannot be supposed that any object is sought by the recital of such horrifying events as the foregoing, except more deeply to impress upon the minds of Christians the value of the privileges which they possess ; the sorrows, the sufferings, and the cruelties connected with heathenism ; the fact that there is no sure remedy for these great evils but the humanising and healing influences of the Gospel of the Son of God ; together with the powerful obligations under which all who bear his name and enjoy his salvation, are placed, to communicate to the heathen, by all the means in their power, the blessings with which they are so richly favoured.

Mr. Drew, impressed with similar reflections, observes in reference to the above painful occurrences :—

" Such is the state of this portion of the inhabitants of India in the nineteenth century. I have every reason to believe the account to be true. There is no need to attempt to exaggerate such scenes. Here are melancholy and revolting proofs 'that the dark places of the earth are full of the habitations of cruelty.' The idolatry of the Hindus, not content with merely having such fruits, has made them sacred, and brought them into the worship of God, insulting his purity by the obscenity of its rites, and denying his love by their cruelty. O Christians, who live in the midst of all the blessings of favoured England, look on these scenes of misery and debasement ; contrast them with your own happy condition ; remember through whose sufferings and death your privileges have come to you, and remember, also, that He who sent his messages of love to you, bids you go into all nations and proclaim them to every creature. O remember the dignity and blessedness to which the Gospel of Jesus could raise these miserable slaves of Satan, and be stirred up to new zeal in the glorious cause of Missions ; pray more fervently, labour more earnestly, and live more self-denyingly, that the period may be hastened when all men shall be blessed in Christ, and all nations shall call him blessed."

#### CALCUTTA MISSION.

In the following Report from our devoted brother, the Rev. A. F. Lacroix, numerous features of interest are brought to view in connexion with the Society's operations at the above important Mission. The efforts in progress there to extend the knowledge of the English language among the native inhabitants, and to prepare, by a suitable course of instruction, a number of intelligent young men, natives of the country, to labour as Christian teachers in the Bengal Presidency, will be regarded as peculiarly encouraging, and replete with the promise of future good to this part of India. Impressions of the character, value, and claims of the Christian religion appear to multiply and strengthen in the native mind ; and, although there is yet little decided and positive evidence that many of those, for whom the Missionaries of Christ are anxiously praying and labouring, have passed from death unto life, no doubt can be felt that the Gospel is gradually striking deeper and deeper into the moral soil of India. Of this more emphatic proof could not be found than that which is involved in the statements and reasonings of its enemies, as exemplified at the close of the subjoined

Report. Writing to the Foreign Secretary, under date 26th May last, Mr. La-croix thus proceeds, first in reference to the

#### *Native Christian Institution.*

At the end of last year, the boys and girls of our Christian institution, who, until that period, had resided with Mr. and Mrs. Campbell, were divided. Mrs. Campbell proposed keeping the girls; and there being no one else to take charge of the boys, I consented to undertake that task, though already fully engaged. As the house I then occupied was not suited for this purpose, I removed to Bhowanipore, (which forms the southern part of Calcutta,) where I had succeeded in obtaining a house, with a large compound, every way fitted for a school, and situated in the midst of a dense native population. The Christian boys have, since last January, resided there with me. The English department of their education has been undertaken by Messrs. Campbell and Bradbury; and the Bengalee, with religious instruction and general superintendence, has fallen to my share. It is a matter of gratification to me to state, that three of the youths are apparently under the operation of Divine grace.

#### *English Day School.*

The English day school for heathen boys, which was formerly at Kidderpore, has also been removed to my house. In this, Messrs. Campbell and Bradbury have taken the superintendence of the scientific department, and I of the religious. The number of pupils is at present about sixty, several of them sons of Brahmins. The attendance is on the increase. As a detailed account of this school, as well as of the Christian Institution, will be given in the next report of the Bengal Auxiliary Society, it is not necessary I should enlarge on the subject at present.

#### *Theological Class.*

With a view to supply the great and immediate need of native teachers, which is felt at all our stations, I have lately commenced a small theological class, composed of five individuals, viz.:—the oldest pupil of the Christian institution; two young men from Mr. Campbell's station at Krishnapore; another young man, from Ramamakal Choke, who had spent some time at Serampore College; and Radhanath, (Rumsey Paterson,) who, though he has already been employed as a catechist, yet requires further instruction in some branches. They are taught through the medium of the Bengalee language, and the course of instruction consists in a critical and practical study of the Scriptures, both Old and New Testaments, systematic theology, the evi-

dences of Christianity, and church history. The young men also write weekly an essay or short sermon on a given portion of Scripture, which, after it has received the needful corrections, they preach in my presence to small congregations of heathen, which are always easily collected. This is with a view to accustom them to the work in which they are likely to be employed, and to teach them to address their country-men with ease and propriety.

I purpose, when they shall have made some progress in their present studies, to read with them the Ramayon, the Mohabharot, and other Hindu Shastres, in order to furnish them with a thorough knowledge of the system they will be called to oppose; and it is my earnest hope, that at no great distance of time, they will all be employed as assistants, at one or other of the stations connected with our Society.

#### *Preaching.*

My present house being situated on the road that leads to Kali Ghat, which is one of the greatest thoroughfares in Calcutta, I have erected a small chapel in my compound, where I sit and converse with the passers-by, and distribute tracts when I can spare any time, which, I regret to say, is but seldom; however, two of the young men of the theological class often supply my place. In the chapels of the Society at Calcutta, I have continued to preach regularly, nearly every day, to increasingly attentive and numerous audiences, at the same time distributing tracts and holding conversations and discussions with the people. Messrs. Piffard and Campbell, I am thankful to say, have, since the commencement of this year, kindly given me all the assistance they could in the Calcutta chapels.

#### *General aspect of Society.*

The general aspect of things at Calcutta and its neighbourhood, on the whole, is not unfavourable. There is much inquiry, much apparent attention to the subject of Christianity, observable among the natives; although I fear little of it is as yet of a genuine and saving nature. A new feature, which I think to be a token for good, is becoming more and more perceptible. I allude to the open hostility to Christianity now displayed by numbers of Hindus, whose apathy in religious matters, so long complained of, seems at last to be yielding. It has ever been remarked, that it is when Satan finds his kingdom tottering, and his power about to

be curtailed, that he excites his adherents to opposition. It is, therefore, a cause for rejoicing rather than for lamenting, that we see this beginning to be the case in this part of Bengal.

As a specimen of this spirit of hostility to the Gospel, and also of the progress which, in the opinion of its very enemies, Christianity has made, I beg to subjoin a literal translation of two articles, which appeared lately in two of the native newspapers, devoted to the support of Hindu orthodoxy. The first of these extracts, you will observe, has reference to the efforts of Missionaries by means of schools; and the second to those by means of preaching:—

#### THE NATIVE PRESS.

*Extract from the Bengalee Newspaper, Sumachar-Chundrika, of Feb., 1837.—* “It may be in the recollection of our readers that we had inserted in the ‘Chundrika’ of the 18th Magh (30th January) last, an advertisement by Kesobram Bose, of Copil Parra, regarding his son, Dwarkanath Bose, who, being placed under the tuition of Missionaries, has relinquished Hinduism, and has in consequence been excommunicated, and lost all claim upon the said Kesobram as a father. Look at the strange behaviour of the Missionaries! They, with a view to delude boys to ruin have spread the net of schools in which many have already been entangled, and their welfare, in this world as well as in the next, lost. Consider, what happiness can boys derive who are deprived of parental care and the benefit of their wealth, wandering like homeless vagrants? Should the Missionaries, on the occasion of a person embracing Christianity, let him have a house, a wife, and the wherewithal to subsist upon for life, the loss on the part of the convert would not be very great.

“Consider, again, whether the Missionaries are not the most cruel people in the world. It is true, that dacoits (highwaymen) will rob you of your money, but they will not deprive you of your life, except in case of your not giving it up. How big dacoits the Missionaries are, is not unknown to men possessed of sense! How dear children are to parents is impossible to describe in writing, and they are in the habit of snatching such dear objects from parents! And what is the consequence? The children thus taken away, though their parents may be rolling in riches, are reduced to great poverty, and their wives are obliged to live like widows in the life-time of their husbands. Indeed, before life is extinct, they are dead to their relatives. That God Almighty has created a more cruel set of beings than the Missionaries, we do not see. Although the English are not warm in their affection to their offspring, and indifferent

as to the return of kindnesses with which they are loaded; yet would any Missionary like to be bereft of his child by a Mogul, for the purpose of making a Mussulman or slave of him, and say, ‘that he chose a straight path, and I am not at all sorry for it,’ and treat the matter with indifference?”

*Extract from the Bengalee Newspaper, Shumbad Prabhaker, of the 13th February, 1837.—* “We should strongly advise that all these honey-mouthed but world-destroying Missionaries, should have a mark put on their white faces, and that they be driven out of this city; for until of late years, the inhabitants used, without meeting any opposition, to acquire religious merit by observing the precepts and ceremonies of the Vedas. Moreover, the Hindus never find fault with, nor attack the religion of others; but these white-faced, crafty Missionaries, whose sole aim it is to destroy the religion of other people, have erected in different places tiled or thatched houses, (chapels,) where they stand with fear-inspiring looks, and, agreeably to the command of their own foreign shastré, called the Bible, proclaim the acts and praises of the Son of Lady Mary, lifting up both hands, and moving backward and forward as if they were dancing; and, by every kind of wily contrivance, are destroying the religion and the caste of the Hindus. We repeat, therefore, our opinion, that the measure alluded to above (viz., putting a mark on their faces and expelling them from the city) should by all means be resorted to.

“But is it not a matter of astonishment that the rulers of the country are honouring the very men who are seeking to injure others; whilst those of their subjects [meaning the Hindus] who are spending a great part of their lives in religious exercises and holy acts, are neglected by them? Be this as it may, a great deal of injustice is now being committed. If it be decreed that Hinduism shall cease to exist, there is no one to prevent this calamity! We could write much on this matter, and bring forward many arguments; but what is the use of it if the public authorities pay no attention to the subject?”

These extracts, Mr. Lacroix continues, will speak for themselves. Although they display much animosity against Missionaries and Christianity in general, it nevertheless cannot but be gratifying to observe the very opponents of the truth giving their testimony that the efforts of Missionaries in Calcutta have not been altogether in vain.

Hostility to the Gospel, is, however, not expressed only by words or in writing. At present, whenever a respectable Hindu is

known to be favourably inclined to Christianity, open violence is almost invariably resorted to by his relations and friends; and even after such an one has actually been baptized, persecution, in different shapes, is levelled against him.

I will mention one or two instances. Some months ago, as I was accompanying my friend, the Rev. Mr. Hæberlin, of the Church Missionary Society, to church with two interesting young natives, whom he was going to baptize, we were attacked in broad daylight in one of the most populous streets of Calcutta, by about fifty persons, ten or twelve of whom were hired men from the upper provinces, armed with clubs, whose aim it was to take possession of the candidates, and convey them away by force, so that they might not be baptized. With a little determination and firmness, however, we prevented them from accomplishing their purpose; but found it impossible, from the crowd that assembled to oppose us, to proceed to the church at that time; indeed we were happy to be able to effect a safe retreat, and to lodge again in security the young candidates in Mr. Hæberlin's house.

Not many weeks ago, as the Rev. Mr.

Ewart, of the General Assembly's Mission, was proceeding to his school, accompanied by a young native who had intimated his wish to embrace Christianity, he was attacked by a large mob, his conveyance stopped, his horse thrown down, and the youth was forcibly led away; all this in the middle of the day. This young man was then confined in a sequestered room by his relations; but having found means to escape, he returned to the Scotch Missionaries, and was eventually baptized. He is even now not considered safe from attempts on his liberty, on the part of his family; and has, therefore, hitherto scarcely ventured to leave the house and the protection of the Missionaries.

Had my letter not already extended beyond due limits, I would have mentioned here another case of the same description, connected with a young Hindu, of Bhowanipore, whom I baptized at Union Chapel, on Sunday, the 7th instant. I prefer giving it to you separately in my next communication.

I remain, dear Sir,

Yours very faithfully,

A. F. LACROIX.

#### DEATH OF THE REV. S. WOLFE.

IN the *Missionary Magazine* for January last, we briefly referred to the afflictive tidings which had been recently received of the death of the Society's devoted Missionary, the Rev. Samuel Wolfe, of Singapore. The regret which has been very generally felt among the friends of Missions at home, has been deeply participated by the brethren at the Ultra-Ganges Stations; and, in a subsequent communication received by the Foreign Secretary, from the Rev. E. Davies, of Pinang, the regretted occurrence above alluded to is thus feelingly noticed, in connexion with the affecting, yet in many respects grateful, circumstances, which preceded it:—

From previous communications you will be, in some measure, prepared to learn that Samuel Wolfe is no more among us, but among the saints in light—in a better place—where, though we know not how, he answers unquestionably the designs of grace and providence far more effectually than he could do on earth; for God has taken him, and he does all things well.

In November last, Mr. Beighton and myself wrote to you a joint letter respecting the health of our late dear friend; and from that time till the day of his death, which took place on the 27th of April last, his course was that of rapid decline, though he frequently thought he was improving. An account of his views and feelings during this interval, I shall give in extracts from his own letters. I prefer doing so, both for your satisfaction as well as any inquiring friends. In a letter, dated Singapore, Dec. 19, 1836, he observes:—

"A few days ago, the Rev. Mr. Stevens and Mr. Lay arrived here from China, in a vessel belonging to American merchants, named *Himmaleh*, and which is now for some time to be devoted to Missionary purposes. Mr. Lay is a naturalist, who about ten years ago came out to this part of the world in that capacity, in his Majesty's ship *Blossom*. His chief object now is, as agent of the British and Foreign Bible Society, to see what can be done, and where, in promoting its objects. He is staying with me, and is a most excellent and interesting man and a Christian. He and Mr. Stevens, after making a call at Malacca, are going round Borneo, and among the islands in that direction, probably including Celebes, not merely to give away books, but also, and especially, to ascertain, as much as possible, the state of the people."

"After accomplishing this, they, accompanied by Mr. Gutzlaff, and, perhaps, Mr.

Williams, are going along the coast of China for similar purposes. I am advised to accompany them in one or other of the expeditions, for the benefit of my health; and possibly I may do so."

But how inscrutable, Mr. Davies observes, are the ways of God! The following extract of a letter I received from him, dated Singapore, Jan. 27, 1837, will explain the reason why he left Singapore, better than any thing I can say:—

"**MY DEAR DAVIES,—**I sit down to write very briefly and hastily, as I am to embark to-morrow morning for I know not whither yet; suffice it to say, that it is on the expedition to Borneo, and the Eastern islands, of which I made mention to you some time since. Mr. Stevens, who had been appointed to this undertaking with Mr. Lay, was taken ill while here of a fever, the seeds of which it is supposed he had brought with him from China; and just when it was supposed he was rising above the power of the disease, he sunk beneath it, and was called to his account and reward. His place was then to be supplied, and one of the American Missionaries would of course be looked to for that purpose. Mr. Tracy, the senior Missionary here, was quite willing to go; but some of the brethren thinking the voyage would benefit my health, proposed that I should take Mr. Stevens's place. This was agreed to. Afterwards, it was determined that Mr. Dickinson should also go. At this I was exceedingly glad, and felt that I need not take upon myself more responsibility than I had strength to sustain.

"Of course, I should scarcely feel justified in thus going away again, but for the hope of benefiting my health, which, though it has improved, yet is far from good, and needs something, I know not what, but something which is not in Singapore, to make it good.

"In the present little trip the company is as pleasant as I could possibly desire; the object is interesting, and the variety and change will be abundant, so that I calculate upon deriving as much benefit from it as from one monotonous voyage to the Cape. And then the business is intimately connected with my work, and I shall not have the unpleasant feeling that I am gone beyond my own sphere.

"We expect to return in about three months. Probably, the places we shall first steer for will be

'The isles  
Of Ternate and Tidore, whence merchants bring  
Their spicy drugs.'

"If I am spared to return, expect then a long letter from me. I have not heard from England. I am sorry to hear of Mr. Beighton's illness. Give my kindest re-

gards to himself and Mrs. B. and family, and to all good Pinang friends. With much love to Mrs. Davies and babe,

"Yours ever,  
"SAM. WOLFE."

The above, Mr. Davies continues, is the last letter I ever received from him, and probably the last he ever wrote; and all the subsequent information I have received is contained in a letter kindly furnished by Mr. Dickinson, a copy of which I here transcribe. It is addressed to myself, under date, Singapore, July 7, 1837:—

"**MY DEAR BROTHER,—**There was no perceptible change in the health of Mr. Wolfe during the passage to Macassar. On arriving at that place, Mr. Van der Lindin, a gentleman of wealth and piety, received him into his house, and treated him with much kindness. For the first few days he was able to take short walks, and to give some attention to business. But his symptoms gradually grew worse. At Bontain, a beautiful place, sixty miles from Macassar, he was more cheerful than he had been, but decline still went on. At Ternate, notwithstanding its healthful climate, and its grand and beautiful scenery, the effect of which on my own health was like a charm, his course was still downward. With the advice of Mr. Lay, I stated to him distinctly that we did not think he could reach Singapore if he continued on board the *Himmaleh*, and suggested to him the idea of leaving the vessel, and either remaining at Ternate, or attempting to return to Singapore by way of Batavia. But he preferred going on.

"From Ternate to Samboangan, a Spanish town on the western extremity of Mindanao, we had a tedious passage, owing to calms and contrary winds. His strength continued to fail, and his cough to increase. His situation was plainly made known to him by his physician, Mr. Lay; and yet such is the infatuation which pulmonary disease produces, that his desires, and even his hopes of again seeing Singapore, became stronger at the very time when they should have been wholly relinquished. Several times I conversed with him on the subject of death. He appeared to look forward to it with calmness; but his attention was chiefly directed towards his disease, and the means of relief.

"On the 27th of April, sixteen hours previous to the closing scene, he inquired of me how long he should probably live? and when I replied that his end was near, and in a day or two probably all would be over, he appeared to receive my words as if he believed them, and without solicitude or sinking of heart. His weakness at this

time prevented conversation with him in relation to his religious feelings and prospects; and this weakness, together with partial derangement of mind, cut off all opportunity for such conversation afterwards. Passages of Scripture, and parts of hymns, such as were deemed appropriate, were repeated to him not unfrequently during the day, to which occasionally he seemed to listen with interest. During two or three hours in the morning, his sufferings were severe. After this he was more easy, but his mind was either wandering or insensible most of the time.

"At the close of the day, as I was sitting near him, I observed a change in his breathing. I looked—the eyes were rolling, but there was no indication of pain. There was a catching for breath—the heaving of the breast subsided—the eye was fixed—the spirit was gone, and the bitterness of death was passed. It was just as the sun was setting.

"His remains were the next day deposited in the earth, in a grove of cocoa-nut trees, not far from an old cross, half decayed, the place having been formerly a Catholic burial-ground. The funeral was attended by the officers and crew of the *Argos*, an English whale ship then in port, and by most of the Spanish gentlemen and officers, together with a company of marines. Many of the natives also were present. It was gratifying to witness the interest and sympathy manifested on the part of all. While the present generation of the inhabitants of Samboangan are living, there will, doubtless, be persons found who can point out the stranger's grave. The gentlemen of Samboangan, though Catholics, treated us like brothers, and I shall long remember with gratitude their kindness.

"Mr. Wolfe was a man of more than ordinary promise. He had studied the Chinese language with sufficient success to make it probable that, had he lived, he would have been a superior Chinese scholar. His mind was rapid in its movements, discriminating, and independent. His opinions consequently were not received upon trust from others, but resulted from the free action of his own thoughts. In his principles he was decided and uncompromising, yet he was liberal to those who differed from him, and knew well how to distinguish between essential points and trifles. Upon his mind and character there was the impress of manliness.

"To his friends in England it will be gratifying to know that Mr. Wolfe enjoyed the respect and confidence of those who knew him in this part of the world.

"May his early death be sanctified to us all, and may we be prepared to follow him

to the mansions which are made ready for all who love our Lord Jesus Christ. In the bonds of the common faith,

"Very truly yours,  
"J. T. DICKINSON."

Respecting the state of his mind during his illness, I have but little more to say; not that he would not have disclosed further his feelings, if he had had the persuasion that his end was so near. But almost to the very last he thought he should recover, and be able to labour for God and for souls for a few years longer, though he always thought that he was not to live long. But as he advanced in disease and life, the important day was viewed as distant in exact proportion to the rapidity with which his end drew nigh; such is the infatuation, and a general, if not an invariable, symptom of consumption. While he stayed at Pinang, in October last, he wrote me a pleasing note, from which I copy the following extract. He was then staying at the residence of Lieut.-Col. Haleman, who treated him with great kindness. He went to live with him, both for the sake of the change, and also for the sake, principally, of being near Dr. Poole, who was his attendant while at Pinang.

"Perhaps I may yet come and occupy a room in your house; for God can, and may, make me strong again; if so, I hope it will be to do some good. This would be a source of much satisfaction and pleasure to me. But," after referring to his disease, and the severity of the medical treatment it imperatively demanded, blistering, bleeding, induced nausea, &c. "But," he says, "at such a time the sentiment in a verse of Toplady is a welcome one:—

'When languor and disease invade  
This trembling house of clay;  
'Tis sweet to look beyond the cage,  
And long to fly away.'

"Perhaps, however, the door of my cage is not to be opened just yet. Very kind regards to Mrs. D.

"Yours truly,  
"SAM. WOLFE."

I have been thus minute and particular for the purpose of supplying, both for the satisfaction of the Society, and his kind and numerous friends, all the account that can be given, and the more so as some letters may not reach their destination.

So Samuel Wolfe died—a name endeared to many in England, and by the memory of whom the Ultra-Gangetic Mission will be endeared also. The friends of Christ in this part of the world speak with interest of Lyman and Munson, of Stevens and Wolfe, as having fallen in the field as soon nearly as they had fairly entered on their labours.

This is an additional call on us to labour while it is called to-day; here is a call to the Christian church, not indeed for gold and silver, but living agents to fill our thinned ranks; here is a call on every Christian to adore the procedure of that gracious and holy Being who hath given his only begotten Son for the salvation of man, while contemplating Eastern Asia, lying in wickedness and practising every abomination; few, very few, to tell them that there is a lie in their right hand, and to call them to repentance; and those few, in the inscrutable wisdom of God, made fewer almost every month. Stevens died in December, 1836, Wolfe in April, 1837! The inquiry cannot but occur, Who will be the next? Though it cannot be

answered, yet the thought will occur, and so it ought; for a warning should be taken. Will it be Bridgman? Then Canton will be *vacant*. Will it be Brighton? Then not a station only will be *vacant*, but the Malay *Mission* in the Straits? Will it be the writer of these lines? Yea, it may be; yea, it is possible that ere these lines are read, the fingers that guide the pen may be stiff in death! Ask the talented and *pious* youth of Britain, if there is not one among them that will step into the breach made by the death of Wolfe. One, did I say? Are there not many, very many, in whose bosoms, when they hear that Wolfe is fallen, an ardent, an unquenchable desire will glow, to occupy his place and take up his weapons?

### FEMALE MALAY SCHOOL AT PINANG.

MRS. BEIGHTON, the wife of our devoted brother, the Rev. T. Beighton, at Pinang, makes the following application on behalf of the school which has long been the object of her patient and assiduous labours. In a letter, dated 23rd of May last, Mrs. Beighton writes:—

I am happy to state that we have rather a flourishing Malay Female School. The girls are 22 in number. We are assisted by a few ladies who take an interest in female education, and have formed a Committee to visit the school. At present our funds are very small, as two native Christian teachers are daily expected, to labour among the Cling people, who have hitherto been entirely without Christian instruction; and these teachers must be supported from the funds

of our new Association.\* We shall feel obliged by any small donation; and remnants or pieces of strong washing chintzes, needles, thimbles, thread, for the girls' school, would be very acceptable and useful.

[Articles of the foregoing description would be gratefully received at the Mission House, Blomfield-street, and forwarded thence to Pinang by the earliest suitable conveyance.]

### SURAT.

IN the late destructive fire at Surat, the providential mercy of the Lord was signally vouchsafed to his people in that city; none of whom have suffered in their temporal circumstances by the fearful and widely extended calamity now referred to. The Mission premises, of which a representation was given in our last number, have been untouched by the flames, although the conflagration raged on every side, threatening the whole city with total destruction. The event has made a deep impression on the minds of the native inhabitants, and to some of them, it is hoped, will be sanctified under the influence of Divine grace. In a letter, bearing date May 13th, Mr. A. Fyvie thus refers to the subject:—

My object in addressing you at present is to make you acquainted with the late visitation of Divine Providence to this large and wicked city. We have had to sing of mercy and judgment; and while you and the other Directors will mourn over the misery into which many of our fellow-creatures have been suddenly plunged, you will see much cause for gratitude to God for

preserving the Mission families, and all the Mission property, in peace and safety.

About six o'clock, P.M., on Monday, the 24th of April, a fire broke out about half a mile to the E. S. E. of the Mission House. All the means of assistance which Government could afford were soon in operation, but the devouring element mocked every attempt to restrain and destroy its influence.

\* The Prince of Wales' Island Christian Association, a local Society formed at Pinang, in November, 1836.

It spread with such amazing rapidity through the most substantially built houses, to the north, south-east, and west, that in a few hours no hope remained of extinguishing it by human instrumentality. About nine o'clock, the wind blowing strongly from the north, turned the chief current of fire towards the south. In this direction it travelled on for a long way through one of the most populous, rich, and busy parts of the city. The fire in this sweep extended about two and a half furlongs in breadth, and in its progress brought houses, temples, and trees to one and the same fate, *utter destruction*.

On the morning of the 25th, the north wind ceased, and was succeeded by a calm which lasted for four hours. During this period the fire extended in length a full mile and a half; and the smoke and flames ascended up towards the heavens in such an awful manner as to make the hardest hearts tremble. What Abraham beheld when he rose early in the morning and looked towards Sodom and Gomorrah, after his ineffectual intercession for those devoted cities, was not, perhaps, unlike the awful scene. About one o'clock, the wind veered round, and of itself almost blew flames, so that the thermometer stood for several hours at 100, in the mission-house. This change of wind turned the strength of the fire towards the east, and so intense was the heat from the sun, wind, and fire, that not even a native could approach near the place of contact. The native magistrate and his people were paralysed—the wind increased—balls of fire were carried over the inner walls and moat—the massive gate in that quarter, with its doors, bolts, and bars, was burned down, and the flames, quick as thought, spread in all directions in the suburbs, and travelled towards the east, through the most populous and rich locality, beyond the inner walls, destroying houses, temples, mosques, and every thing which came in its way, and finally burned itself out near to the nabob's palace, at the eastern gate of the city, on the 26th.

By this disastrous occurrence almost the whole city and suburbs have been laid in ruins, and many years must elapse before they can be restored to their former state. The official returns are 9,373 houses entirely destroyed; lives lost by the fire and the falling of walls, roofs, &c., as yet not exactly known; loss of moveable property not estimated, but the loss sustained by the destruction of houses amounts, at a very low valuation, to 468,650L

The fire broke out and raged for some hours in houses belonging to rich Parsees, chiefly ship and land-owners. The sweep which it took from nine till three next morning, destroyed the fruit, vegetable, and grain bazaars, the native exchange, together with the houses, offices, and shops of the chief bankers, grain-dealers, cotton and wood merchants, and monied people of all descriptions, chiefly Hindus, and also some richly endowed idol temples. The sweep which it took from seven to one, P.M., on the 25th, was confined chiefly to the houses of mechanics, and to a few very rich temples. The sweep to the eastward passed through places inhabited principally by Hindus and Mohammedans of the Bhora caste; the latter of whom are a very enterprising people in all kinds of trade, on whom the mass of the inhabitants were much dependent.

During this fearful scene all was confusion and misery over the whole place. Ordinary business was suspended for a week, and as yet has recovered only very little. Many of the people cannot obtain houses either to purchase or rent; and, as the rainy season will set in soon, building on any large scale cannot be commenced till October next, when the rains cease. The Brahmins are very busy making collections and offering burnt-sacrifices in front of the houses which have been saved; and they talk of making a large propitiatory offering to bring back the gods whose temples and shrines have been reduced to ashes. Many of the people, however, acknowledge this disastrous event as a judgment from God on account of their wickedness; and hardened and blinded as they generally are, I never had such large and attentive congregations as I have had since the fire abated, nor such liberty in declaring the words of eternal life. May the Lord in mercy pour out his Spirit in rich abundance! It is matter of thankfulness that none of the baptized natives have in the least suffered in their temporal affairs; but several of those whom we consider hopeful inquirers have lost their all. It is also a source of gratitude that the country is full of grain, and that such abundance has already been brought in as to make the price lower than before the fire broke out. The Government has behaved most generously to the sufferers, and many public subscriptions are going on in various parts, on their behalf, under the Bombay Presidency.

## AUXILIARIES.

## NOTICE TO AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Thursday, 29th instant, at twelve o'clock in the morning, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. JOSEPH JOHN FREEMAN, of Walthamstow, late from Madagascar, is engaged to take the chair, and deliver an address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House on or before Saturday, the 31st instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1838.

## TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Saturday, the 31st instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's Lists of Subscribers and Officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

The Directors have great pleasure in announcing to the Members of the Society, that the following Ministers have been engaged to preach at the next Anniversary in May:—

The Rev. JOHN HARRIS, of Epsom.

The Rev. WILLIAM CAMPBELL, Missionary from India.

*Further arrangements in a future number.*

## SOCIETY ISLANDS.

ACCOUNTS forwarded in May last, by the devoted brethren in the Society Islands, communicate the animating assurance that many tokens of the Divine favour are accompanying their faithful and anxious exertions. At the period above mentioned, Mr. Barff, stationed at Huahine, visited three of the principal islands in this group; and was not less gratified to witness, than he was happy to unite in aiding, the decisive progress of improvement among the natives, in reference both to their social condition and their spiritual interests. A few particulars from the journal of his proceedings are appended, including a brief notice of his own station, chiefly in connexion with the Annual Missionary Meeting held there. It will be observed, with grateful interest, that the general diffusion of the Gospel, which so many of the people have found in their own experience to be as a "pearl of great price," is now regarded by them as an object of prayerful and ardent desire, and, in proportion to their means, of liberal and consistent effort. Mr. Barff writes:—

May 10.—Held our May meeting. At noon had a large congregation. Naru read and prayed, and I preached from Isaiah liv. 3. Matatore concluded with prayer. The subscriptions amounted to one hundred and nine dollars in money, two hundred and

eighteen bamboos of oil, and thirteen measures of arrow-root. The meeting was one of unusual interest.

May 12.—Catechised the children, of whom nearly four hundred and twenty were present. One hundred and sixty-nine repeated chapters, and had their writing examined. They afterwards walked in procession, all neatly clad. Parents and children, to the number of about twelve hundred, dined together near the Queen's house. Many spoke in an edifying manner, and the meeting was altogether one of unusual animation.

May 14, (Sabbath.)—In the forenoon had a very large congregation; preached from Isa. viii. 18, and afterwards baptized fifteen children. In the afternoon preached in English from Psal. lxxii. 19, to a good congregation. Catechised the children. Preached in the evening from Ezek. xxxiii. 5. May the Lord bless the labours of the day.

Having subsequently proceeded to Raiatea, Mr. Barff continues:—

May 17.—Attended the early prayer-meeting, and was happy to see a good congregation. At noon assembled in the house of God. The concourse was so great, that numbers could not find room in the place of worship, notwithstanding its large dimensions. All the people were neatly dressed. Paumoana read and prayed, after which I preached from Psal. lxxii. 19, to a most attentive audience. One of the deacons concluded with prayer.

In the afternoon we met again in the chapel, when the report was read, and after prayer Tamatoa was chosen president. Nearly 50 natives spoke on the occasion, in

an energetic and impressive manner. The subscriptions at Raiatea were five hundred and eighty bamboos of oil; and at Tahaa, four hundred and sixty-four.

May 18.—Attended, at the request of the Chiefs, a public meeting, when five new laws to complete the code were read and confirmed. A considerable measure of judgment and prudence was manifested in the construction and discussion of the various laws.

May 19, 20.—Met the church members each day. The second meeting was preparatory to communion. The number present comprehended the churches of Raiatea and Tahaa, and many visitors also joined us; forming altogether an unusually large assembly of native Christians.

May 21, (Sabbath.)—Preached in the forenoon from Zech. xiii. 7, to an exceedingly numerous congregation, and administered the sacrament. I trust the season was profitable to us all. In the afternoon spoke from John xiii. 8, and baptized a number of children.

Mr. Barff next proceeded to Borabora, and was encouraged by the state of the people, and thus concludes the details of his proceedings at this period:—

May 24.—Preached in the forenoon to a large congregation from Ps. lxxxvii. 3, and administered the sacrament. The season, I trust, was truly profitable. Preached in English, to Captain Luce, of the *Splendid*, his officers and crew, from Isaiah xi. 18. Attended the Sabbath-school, and catechised the children. Preached in the evening from Isaiah xxviii. 12, 13. May the Lord give his blessing. Amen.

### APPEAL ON BEHALF OF THE HOTENTOTS.

THE ratification of treaties of peace with the Caffres, and the honourable restoration of their country by the British Government, have been followed by highly commendable efforts, chiefly on the part of the Lieutenant-Governor of the Colony of the Cape of Good Hope, for the benefit of the Hottentots, the lingering remnant of a people who have at the present time the strongest possible claims on our benevolent regard; and the object of the present application is, to invite the generous co-operation of the friends of the African race in carrying forward the measures already commenced for their preservation, improvement, and happiness.

The proclamation of the 50th Ordinance, in the year 1828, by guaranteeing to the Hottentots their civil liberties, laid the foundation for their improvement; but it restored no part of their country, made no provision for relieving their extreme poverty, and left them with scarcely any other means even of temporal benefit than the Missionary Institutions afforded. Multitudes were still outcasts and homeless in the country, once the hereditary land of their fathers; and were wandering from place to place in search of employment and subsistence.

In 1829, the present Lieutenant-Governor adopted the enlightened and humane measure of allotting a portion of land to Hottentot families, who were invited to engage in its cultivation with the prospect of reaping the fruits of their

industry and skill. A tract of country, lying between the declared boundary of the Colony and the Caffre country, and part of what was then called neutral ground, was selected for this purpose, and the locations on the banks of the Kat River established. A considerable number of Hottentot families from the Missionary Institutions and other places removed to the new settlement; and shortly afterwards the Rev. James Read, at their own earnest request, settled among them as their minister. While the people were diligent in clearing and tilling the ground, and erecting their houses, Mr. Read devoted himself to their religious instruction and the education of their children, receiving the most efficient aid in the latter department from his eldest son and daughter, and other members of his family. Through the Divine blessing the Station prospered exceedingly; and the community was distinguished for sobriety, order, industry, comfort, intelligence, and piety. In the late Caffre war the people suffered severely from the repeated attacks on their settlement, and from the length of time the men were engaged in the field; but since the restoration of peace they have been rapidly advancing towards their former state of prosperity.

The highly gratifying results of the first settlement have encouraged the extension of the plan for the benefit of others who are still scattered over different parts of the Colony, in a state of the greatest poverty and destitution. Tracts of country on the banks of the Great Fish River, the eastern boundary of the Colony, have been appropriated to their use, and a number of settlements have been commenced, which when complete will form a line of free Hottentot villages, extending upwards of one hundred miles from the Kat River to the sea. The families who have already removed to the new locations manifest an excellent spirit, and appear anxious to provide, by their own frugality and labour, the means of subsistence for themselves and families, and to preserve their race from extinction; but they are in a state of extreme destitution, and the sufferings of all classes in the Colony from the late war, preclude the hope (however well-disposed their friends may be) of their receiving assistance in any adequate amount on the spot.

In an appeal on behalf of the Hottentots at the new settlements from the Rev. Dr. Philip, the Rev. J. Read, and the Caffre Chief, which was published in the *Missionary Magazine* for January of the present year, they remark, that "a number of the first settlers on the Kat River had something of their own to begin with, and those who had any thing of their own assisted their poorer neighbours. On the contrary, those that are permitted to locate themselves on the banks of the Fish River, belong to that class of Hottentots who have had the least protection, and who stand in need of every thing. They are without herds and flocks, without clothing, or the commonest agricultural tools.

"In a letter to a friend, the Lieutenant-Governor remarks:—' My plan cannot succeed without Missionaries and Schoolmasters, and means to put the people in possession of a few sheep, goats, seed-corn, and agricultural instruments; and for these he looks to the friends of religion and humanity in England, and we hope he will not look in vain. This appeal to the sympathies of the friends in England will be the more readily responded to, when it is known that the Lieutenant-Governor has generously advanced Three Thousand Dollars out of his own private resources, to purchase for the Hottentot settlers a small quantity of stock; but as the people are flocking to the new locations, all that the most generous individual can furnish out of private means will go but a little way towards supplying their necessities.

"Clothing is an article the new settlers stand much in need of: agricultural tools are particularly wanted, or money wherewith to purchase them. Regular accounts will be given of the application of the monies contributed for this object."

To this statement Mr. Read adds, that "although good, strong English ploughs would be exceedingly useful, yet, in the first instance, the following are essentially necessary ; viz., spades, pickaxes, axes, (felling and hewing,) hatchets, saws, (pit, cross-cut, and hand saws,) gimlets, chisels, adzes, drawing-knives, wood-rasps, hinges for doors and window-shutters, nails of different sorts, and hammers."

To these may be added, strong and serviceable cotton or woollen cloths ; strong cotton shirts, or other kinds of ready-made plain and useful apparel. Articles of the above description, or money with which to purchase them, would afford a degree of encouragement to the people, and give an impetus to their efforts that would be serviceable in the highest degree at the present time, would go far to determine the character of the settlements, and confer on the Hottentots the most substantial and lasting benefits.

The Directors of the Society are so deeply impressed with the necessities of the Hottentots, and the importance of the settlements to their Missions in Caffreland, as well as to those in the Colony, that they have appointed a European Missionary to the Station, and have sent a schoolmaster to commence education among them. For the expense of these measures the funds of the Society are available, but not for the objects of the present appeal, which is therefore distinctly recommended to the generous regard of those who have the means of promoting the temporal and social, as well as the spiritual welfare of the natives of Africa.

We are, on behalf of the Directors,

Your faithful Friends and Servants,

WILLIAM ELLIS, }  
JOHN ARUNDEL, } *Secretaries.*

#### DONATIONS ALREADY RECEIVED.

	£	s.	d.		£	s.	d.
T. F. Buxton, Esq. ....	20	0	0	Mr. Giles, Leicester .....	5	0	0
W. Kay, Esq., Liverpool.....	20	0	0	Thomas Walker, Esq., tools amounting to.....	25	0	0
H. M. ....	10	0	0	J. W. D. ....	5	0	0
Miss Davey, Norwich .....	5	0	0				

Donations of money, or articles for the use of the Hottentots, sent to the Mission House, Blomfield-street, Finsbury, will be gratefully received, and forwarded to South Africa by the earliest conveyance.

#### MISSION LIBRARY IN THE NAVIGATORS ISLANDS.

THE brethren in the Navigators Islands, having commenced at Manono the formation of a Library for the general use of the Mission, advert with renewed expressions of gratitude to the contributions of books with which they had been presented by friends in this country ; and the Rev. T. Heath, to whom the charge of the Library has been committed, mentions, in a recent communication, that further contributions of a similar kind are much needed, and would be thankfully received. The brethren particularly specify "works on biblical criticism and hermeneutics ; or illustrative of the language and manners of Polynesia and Australia," as among those which would be the most acceptable. Mr. Heath also ob-

serves, "It is well known that Germany is rich in works of biblical literature and theology. What valuable helps might the friends to Missions in that country afford to us, and to others, if they would kindly present to Missionary Libraries some of their treasures. There are also American and English editions of a few of the most useful books by German writers on biblical criticism. Such philological works as Andelung's Mithridates, and Vater's Index Linguarum, would be invaluable."

[The Directors would be happy to forward to the Navigators Islands, from the Mission House, Blomfield-street, any books which may be kindly presented in reply to the foregoing application.]

## ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—viz., to Mr. G. Buck, Sudbury, for a parcel of lamps for the West Indies; to Rev. W. L. Prattman, and family, for a case of useful articles for the South Sea Islands; to Sir J. B. Williams, LL.D., for a parcel of books; to Mr. Thomson, Hackney-road, for some carpenters' tools: to "A Friend to the Cause of the Redeemer," for half a dozen hand saws, for the Hottentots; to an Old Friend, for a parcel of books for Tahiti; to Anonymous, for a box of brads, and a parcel of magazines; to a few Friends at Union-street Chapel (Rev. John Arundel's) for a box of useful articles, for the Navigators Mission; to friends at Bedford, and Newport Pagnell, for a box of useful articles, for Mr. Porter's School, Vizaga-

patam, value 20*l.*; to the Misses Gordon, Elgin, for a box of various articles for Kat River; to Mrs. Paynter, and Miss Olding, for a parcel of clothing, for the "Society Islands;" to some Ladies at Kilmarnock, for a parcel of fancy work, for the South Sea Mission; to friends at Hackney, per Miss Allen, for a box of fancy articles, for Mrs. Drew, Madras, value 25*l.*; to a friend, per Rev. W. Crowe, Kingston, for a parcel of books, for Rev. J. Williams; to Mr. Stibbs, for two boxes, and a parcel of books, for the Rev. J. Williams; to Mr. John Foxell, Penzance; to Mr. W. F. Lloyd; to Rev. J. Woodwork; to Mr. J. Roworth; to F. W. Cobb, Esq.; to Mrs. Cordell; and to Mrs. T. F.; for Volumes and Numbers of the Evangelical and other Magazines, &c. &c.

## LETTERS RECEIVED FROM MISSIONARIES, &amp;c.

SOUTH SEAS, 1837.—Raiatea, Rev. G. Platt, May 30, and June 5.

ULTRA GANGES, 1837.—Malacca, Rev. J. Evans, Aug. 16. Rev. S. Dyer, July 3. Rev. J. Evans and Rev. S. Dyer, (jointly), Aug. 14. Pinang, Mrs. Beighton, May 23. Rev. E. Davies, July 25 (two.) Rev. T. Beighton and Rev. E. Davies, (jointly), Aug. 22.

EAST INDIES, 1837.—Chinsurah, Rev. G. Mundy, June 22, and Aug. 25. Surat, Rev. W. Fyvie, Nov. 24. Belgaum, Rev. W. Beynon, July 18, Nov. 25. Bellary, Mr. B. H. Paine, Nov. 16.

RUSSIAN EMPIRE, 1837.—Khodon, Rev. E. Stallybrass, Nov. 1.

MEDITERRANEAN, 1837.—Corfu, Rev. J. Lowndes, Dec. 22.

SOUTH AFRICA, 1837.—Cape Town, Mrs. Philip, Nov. 16, and Nov. 25.

WEST INDIES, 1837.—Berbice, Rev. S. Haywood, Nov. 21, Dec. 4, and Dec. 9. Rev. G. Forward, Nov. 8, Nov. 21, and Nov. 23. Jamaica, Rev. J. Wooldridge, Dec. 27. Rev. W. Slatyer, Dec. 20. Mr. J. Howell, Dec. 6.

## MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of January, 1838, inclusive.

	£ s. d.	£ s. d.	£ s. d.
S. H. per Rev. C. Morris	50 0 0	For the Missionary Ship.	Mr. Sharpe .....
T. B. Oldfield, Esq., the owner's part of passage-money per the Etheldreda to Jamaica	18 0 0	His Grace the Duke of Devonshire .....	1 1 0
Paddington Chapel Sunday-school .....	8 0 0	B. Rotch, Esq. ....	1 1 0
A First Fruits.....	5 0 0	R. Peek, Esq. ....	1 1 0
Marlborough Chapel Sunday-school .....	2 10 0	J. T. Conquest, M.D. ....	1 1 0
J. P. T. ....	1 0 0	W. B. Gurney, Esq. ....	1 1 0
H. M.—		W. F. Alexander, Esq. ....	1 1 0
For the Hottentot Settlers at Fish River....	10 0 0	Ebenezer Smith, Esq. ....	1 1 0
For Female Education	10 0 0	F. Alexander, Esq. ....	1 1 0
Also, 10 <i>l.</i> for Dr. Morrison's Library, paid to the Trustees.		W. F. Flanders, Esq. ....	1 1 0
	20 0 0	Sir G. Grey, Bart. ....	1 1 0
T. F. Buxton, Esq., for the Hottentot Settlers.	20 0 0	A Friend to Missions....	1 1 0
Four young friends, for the N. Tea., T. Raffles, G. Christie, R. Wardlaw, and W. Lowder ...	40 0 0	J. Taylor, Esq. ....	1 1 0
His Grace the Duke of Northumberland—		W. Leavers, Esq. ....	1 1 0
For Education in the S. Seas .....	25 0 0	W. Leavers, Esq. ....	1 1 0
For the Mis. Ship .....	25 0 0	Miss Holdford....	1 1 0
	50 0 0	Also, 2 <i>l.</i> Gen. Purposes.	1 1 0
Her Grace the Duchess of Northumberland, for Female Education in the S. Seas .....	20 0 0	Sir C. Forbes, Bart. ....	1 1 0
Right Hon. Earl Fitzwilliam and Family—		Mrs. H. Layard....	1 1 0
For General Purposes	50 0 0	Miss R. Wontner....	1 1 0
For the Mis. Ship .....	150 0 0	T. Wontner, Esq. ....	1 1 0
	200 0 0	T. Wontner, Esq. ....	1 1 0
	200 0 0	Mr. John Snow ....	1 1 0
		Rev. J. Berry ....	1 1 0
		Mr. Kidston....	1 1 0
		A Friend .....	1 1 0
		Two Friends, by Rev. G. Wright ....	1 1 0
		Jabez....	1 1 0
		Mrs. Snow ....	1 1 0
		Sir W. Ellis ....	1 1 0
		Mr. J. J. Stephenson....	1 1 0
		Mrs. Little ....	1 1 0
		A. A. W. ....	1 1 0
		Mr. Perkins....	1 1 0
		M. L. S. ....	1 1 0
		A poor Student ....	1 1 0
		Craven Chapel, Rev. J. Leifchild and friends...110 17 6	1 1 0
		Hackney, Old Gravel-pit—	1 1 0
		Rev. Dr. Smith .....	1 1 0
		Mr. Olding .....	1 1 0
		Mr. and Misses Bourn....	1 1 0
		Mr. Parker and family...	1 1 0
		Mr. Underhill and family	1 1 0
		Stockport, Rev. N. K. Pugsley, for Mis. Ship	1 1 0

	<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>
<i>Cornwall.</i>		<i>Lincolnshire.</i>		<i>Yorkshire.</i>	
Aux. Society, per J. Baynard, Esq.— Bodmin.....	9 14 0	Brigg.....	47 12 0	Leeds District—	
Falmouth— Gen. Purposes.....	53 14 10	Stamford, for the M. Ship .....	3 0 0	For General Purposes 116 0 0	
For Schools in India.....	9 18 1	Middlesex.		For Building two Chapels, to be called Salem .....	20 0 6
For W. Indies.....	2 18 6	Barnet, Wood-street Sunday-school .....	2 0 0		136 0 0
For Mrs. Mault's School	5 0 0	For Missionary Ship ...	2 5 6		
			4 5 6		
	71 11 4				
		<i>Monmouthshire.</i>		<i>Sheffield, &amp;c. Aux.</i>	
		Weish Churches Aux.		For General Purposes..	73 0 0
Launceston.....	35 5 10	Society—		For South Sea College..	27 0 0
Liskard.....	3 3 0	Tredegar and Sirhowy	16 1 6		100 0 0
Mevagissey.....	7 7 8	Nant y glo .....	22 0 1	Huddersfield—	
Penry.....	26 7 0	New Inn.....	12 1 0	For a Chapel in India, to be called Ramsden-street Chapel .....	10 0 0
Penzance .....	64 0 2	Hanover .....	5 2 6	Ditto, Highfield Chapel..	13 5 0
Portscatho .....	3 6 11	Penmain .....	4 7 0	T. Firth, Esq. for Education of Native Girl 5 Years.....	10 0 0
St. Agnes .....	10 0 0	Pont y pool, Ebenezer	4 4 0	Mrs. Kidd, for Female Education .....	5 0 0
St. Austel.....	2 12 6	Blaen-aton .....	2 0 6		
St. Columb.....	13 1 10	Carmel .....	2 0 0		
St. Ives .....	6 0 0	Rumney .....	1 18 0		
St. Maw's.....	2 10 0	Newport, Mount Zion	1 5 0		
Tregony .....	7 1 0	Morfa .....	1 0 0		
Truro and Grampound...	55 19 4	Tabor.....	0 13 0		
Wadebridge.....	0 18 0	Babell .....	0 7 2		38 5 0
		Varteg .....	8 14 2		
Less exps. 24l. 16s. 10d, 294 1 9					
		Less exps. 2s. 3d.	81 11 8	<i>York Central Aux.</i> on account.....	250 0 0
				Legacy of Mr. J. Stephenson, late of Great Preston, less duty .....	45 0 0
<i>Hampshire.</i>		Newport, Tabernacle.....	3 1 6	For Missionary Ship.	
Portsea .....	132 1 6	Norfolk.		Coningsborough, Mr. J. T. Pearson .....	1 0 0
Southampton .....	130 8 2	Norwich, Miss Davey, For Hottentot Settlers	5 0 0	Rotherham—	
Odiham, W. Seymour, Esq. for Mis. Ship .....	5 0 0	For Missionary Ship ...	5 0 0	H. Walker, Esq.....	5 0 0
			10 0 0	Mrs. H. Walker .....	3 0 0
				Mr. A. Walker .....	2 0 0
					10 0 0
<i>Herfordshire.</i>					
Buntingford, Col. by Mrs. Pegram, for Mis. Ship	9 8 6	<i>Northamptonshire.</i>		<i>WALES.</i>	
		Kettering, for Nat. Tea. T. N. Toller.....	10 0 0	Anglesea, Calvinistic Methodists, per Rev. J. Elias .....	228 1 8
				South Calvinistic Methodists, per D. Charles, Esq. on account .....	300 0 0
		<i>Nottinghamshire.</i>		Milford Tabernacle .....	17 10 0
		Nottingham, Mrs. Ball, for Mis. Ship .....	1 1 0	Aberystwith, Mr. R. Davies, for the M. Ship ...	2 0 0
					SCOTLAND.
		<i>Shropshire.</i>		Montrose, per Rev. J. R. Campbell, for M. Ship..	8 14 1
		Ludlow .....	8 9 1	Ayr Aux. Soc.....	6 4 0
		Oswestry—		Glasgow, Aux. Soc. per J. Risk, Esq.—	
		For the Mis. Ship .....	8 0 0	Burnhead Relief M. Soc. 6 0 0	
		A Gift from the late Mr. C. Person, paid by Mr. W. Person... 13 5 0	3 3 7	Carmunnock Mis. Soc. 3 0 0	
			14 14 5	Cumbray B. & M. Soc. 2 0 0	
			2 10 0	Dumbarton B. & M. Soc. 0 10 0	
			55 1 3	Fenwick Male Society 4 0 0	
			7 11 5	Galston B. & M. Society 5 0 0	
		<i>Somersetshire.</i>		Juv. Soc. at Dr. Heugh's, for S. Sea Missions.....	5 0 0
		Bath, for Nat. Tea. Wm. Jay.....	10 0 0	Irvine Relief Society .....	5 0 0
			10 10 0	Joppa, near Ayr, Sabbath-school .....	2 11 1
		Per Rev. T. Luke—		Laurieston Sec. Ch. ....	5 0 0
		Broadway.....	3 3 7	Springburn Sab.-school .....	0 11 0
		Bridgwater .....	14 14 5	Subscriptions .....	5 4 6
		Langport .....	2 10 0	Legacy of Mr. W. Stewart, late of Over-Newton .....	10 0 0
		Taunton .....	55 1 3	A Friend .....	0 10 0
		Wiveliscombe .....	7 11 5	Less exps. 4l. 6s. 1d....	50 0 6
<i>For Missionary Ship.</i>					
Southport, Rev. G. Greatbatch and friends .....	5 0 0	<i>IRELAND.</i>			
Chorley, Anonymous.....	2 0 0	Fulwood, Col. by Miss Buncombe .....	0 9 0	Cookstown, per Rev. T. Millar, for M. Ship .....	3 10 0
Burnley, a few Friends... 13 0 0	6 10 0	Rev. T. Golding, for Mis. Ship .....	1 1 0	VAN DIEMEN'S LAND.	
				Hobart Town, H. Hopkins, Esq. per Rev. Dr. Halley .....	10 0 0
Lancaster, per E. Dawson, Esq.— For Native Teacher ...	10 0 0	<i>Suffolk.</i>			
For Widows and Orph. Fund .....	3 3 0	Hadleigh, for Mis. Ship .....	14 10 0		
		<i>Surrey.</i>			
		Clapham, Park-road Chapel, to purchase bricks for Jamaica .....	3 10 0		
		Legacy of J. Compigné, Esq. late of Camberwell, free of duty .....	300 0 0		
		<i>Warwickshire.</i>			
		Birmingham, B.....	1 1 0		
		<i>Westmoreland.</i>			
		Kendal, J. I. Wilson, Esq. For Missionary Ship ...	5 0 0		
Ashton-under-Lyne Sun. Sch. Teach. for a Chapel to be called Albion Chapel .....	10 0 0				
Leicester, Mr. Giles, for the Hottentot Settlers	5 0 0				



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